SPHYNX THEBANUS,

With his

OEDIPUS:

OR,

INGENIOUS

RIDDLES,

With their

OBSERVATIONS, EXPLICATIONS and MORALS.

Excellently ſuiting with the Fancies of Old or Young, and exceeding uſeful to advance a Chearful Society, and to continue and preſerve Mirth.

Compoſed by *W. B.* Gent.

Non hic Centauros, non Gorgonas Harpyaſq;
Invenies: hominem pagina noſtra ſapit.

Martial *Epigr. 4, lib.* 10.

LONDON:

Printed by *J. C.* for *Dixy Page*, at the Turks head in Cornhil, neer the Royal Exchange.

To the Worſhipful

Humphry Brook,

Doctor of Phyſick,

His approved good Friend and

PATRON.

Worthy SIR,

ALthough I have obſerved, that many Books of ſlender uſe have their Patrons to countenance them; yet do I not thereupon con-

clude that all ſuch Books (which like the Tulip have delightful colours, but no good ſcent) deſerve the like honour of Patronage, but rather ſuch as have (like the Marigold or Roſe) a pleaſant colour, a wholſome ſcent, and from which ſome good may be extracted; ſuch may well deſerve, and freely obtain that priviledge.

And if this little Treatiſe (after other Studies, and ſerious Meditations of more ſolid matter, and of another nature) prove digeſtive to the Mind, as Fruit and Cheeſe after Meat doth to the Stomach, then (like a diligent Servant) it may finde entertainment. Which if in your judgement it doth ſo, I ſhall no

not then think the time miſpent in this exerciſe; and therefore (out of a Confidence thereof) I am the more deſirous to dedicate the ſame rather to your ingenious Self then any other; hoping you will vouchſafe them your kinde acceptance: for I have very well obſerved your Inclination for Encouragements, as well of thoſe that have but mean Gifts, as others of greater Endowments, to improve them to the beſt Advantage; which hath emboldened me to preſent this (though ſo mean a Piece) to ſo worthy a Friend, unto whom I am ſo much obliged: which is hereby acknowledged by him, who

who desires to continue as he hath been, and is still

Your humble Servant,

WILL. BAGWEL.

To the Courteous READER.

AFter I had by my ſtudy and labour with much difficulty perfected my Arithmetical Deſcription of both the Globes, *(which is now ready for the Preſs) I thought it not amiſs (for variety ſake) to recreate my Spirits with a buſineſs of another nature, for a little ſeaſon, upon the Obſervation of* Samſons *Riddle: Upon which ſubject my thoughts being then altogether taken up, they could not be quieted until I had expreſſed them in the compleating of this little*

To the Reader.

little bundle of Riddles, (with the Obſervations and Morals) which to ingenious ſpirits may be in themſelves eaſily underſtood; but to others that are not ſo well acquainted therewith, they may not; and therefore each Riddle hath its Explication, to prevent much ſtudy in the finding of them out.

Such as they are (in teſtimony of the love I owe to the one and the other) I preſent unto both; whoſe kinde acceptance thereof, ſhall be a ſufficient recompence to him, who deſires that theſe his weak Expreſſions may be taken in the beſt ſence: ſo ſhall he remain

Your Friend and Servant

W. B.

To my well known and ingenious Friend the Author, Mr. W. B.

Old men twice children are, the Proverb ſays,
How ſhould an Old Man then deſerve the (praiſe
Of temperate, wiſe, and ready to incite
To Vertues Precepts, variouſly to indite?
Such pleaſures mixt with profit, which b'ing read,
Charms like good Muſick both the heart and head;
And ſweetly bows them both, to ſerve that end,
Which to a cheerful happineſs doth tend.
Of old men then ſay there are different kindes;
One after bodies looks, and one at mindes:
One after worldly Wealth, and Domination,
Place their content in Market-ſalutation:
Are proud, contentious, churliſh, ſower and teſty,
In old Opinions fierce, to learn ought reſty:
Who judge all men by out-ſide, or their Bags,
To naked Vertue who deny their Rags:
Give with ſuch growling looks, and ſordid words,
As makes fiſh Scorpions, and their tongues ſharp (ſwords:
In Office inſolent, perverſe and cruel;
Modeſt reproof addes to their fury fuel.

Theſe

These are the faults of Age, the childish toys,
Are seen too frequent in gray-headed Boys: (it;
But this my Friend's none such, his fruits do show
And if you read his works, you soon will know it.
He is a seasoned man, seven times refin'd;
Humble, discreet, content, soft-hearted, kind;
Vig'rous in Sixty six; quick of invention,
Beyond a common Readers apprehension:
Shews you the happy way to make good use
Of every thing, and that without abuse:
Milk for your Children, Wisdom for Young Men;
And bars against their turning Babes agen.
What then is due to's worth, but Good-mens love,
Their real friendship till he sore above!

W. W.

To

To the Ingenious Mr. *W.B.* the Author of *Wits Extraction.*

Wit's grown of late ſo foully groſs,
With ſuperfluity of droſs,
That you have made a profit even of loſs.
What's earth is damn'd, and baniſh'd hence;
Wit's skilful Chymiſt can't diſpence
With any thing beneath all Quinteſſence.
The Doſe indeed's contracted ſmall,
Its vertue heightned, freed from all
That can't abide the teſt Hermetical.
A Med'cine ſecond unto none,
True ſpiritual Extraction,
Which doth both purge and fortifie in one.
Ne'er leaves ill accidents behind,
Is nothing loathſome, but refin'd
To ſuch a pitch as it can cure the mind.
Fitted to every Sex, each Age,
In all Diſtempers to aſſwage
Impet'ous paſſions moſt triumphant rage.
Thy Manual (not amiſs) ſome ſhall
Entitle, to ſave reck'nings all,
The Pameoria Philoſophical.

ROBERT BLADWEL.

The Distinct Rules to be observed upon each Riddle.

1. The Riddle it self.
2. The Observation.
3. The Explication.
4. The Moral.
5. The Contents.

Ænigmata Semicenta.

The RIDDLES.

The Ace of Trumps — 6
A Bag pudding — 25
Bag-pipes — 22
A Barber — 9
Bellows — 3
Bread — 11
A Camelion — 2
A Cheater — 40
A Dark-Lanthorn — 41
A Drum — 47
A Drunkard — 39
A Dye — 5
A Flea — 14
An Hour-glass — 30
The Jack-Bowl — 7
A Lark — 1
A Lawyer — 36
A Letter — 38
A Lobster — 45
A Louse — 13
A Lute — 12
Money — 10
A Mountebank — 37
A Mouse-trap — 33

An Oven — 32
An Oyster — 4
Paul's Exchange — 39
Pepper — 8
A Pin — 18
Pork and Turneps — 20
A Prodigal — 16
A Pump — 28
A Riddler — 31
A Scolding Womans Tongue — 27
A Sea-cole fire — 34
A Sea-mans Needle — 43
A Sedan — 46
A Ship — 50
A Smooth-g-Iron — 48
Sope — 21
Spectacles — 2
A Spider — 4
A Sun-dyal — 10
A Tinder-Box — 23
A Topp — 1
A Tulip — 45
An Usurer — 1
A Watch — 4
Water — 3
Wine — 1

In all, 50.

The Occasion, by way of Proœme.

Judges, chap. 14.

Samson unto a pleasant Vineyard came;
A Lyon there he met, which got him fame:
They both were young and strong, yet did the one
Conquer the other, having Weapons none:
The Roaring Lyon would have torn and rent him,
But silent *Samson* quickly did prevent him.
What this stout Beast would then have to him done,
This dauntless man endeavour'd not to shun;
But suddenly clos'd with him, and him kill'd,
Leaving his Carcase (all torn) in the field.
After a time, he goes that way, and sees
I' th' Carcase of the Beast, a swarm of Bees,
And likewise store of Honey; which sweet food
He took and eat, because it was so good;
From which he did observe, and fram'd in's minde,
A Riddle very short, yet hard to finde;
Which Riddle at his Wedding-feast did he
Put forth to those there of his Company.
Seven days they had to finde it out; but they
Themselves unriddle could not till the day
Was quite expir'd. *Samson* could not forbear
To tell it to his Wife, who did declare

To them the ſame: then they it forthwith found:
For without her, they could it not expound.
When I this Story read, 'twas in my minde
To gather ſomewhat out of 't in this kinde:
At vacant times therefore, having relation
To times of civil Mirth and Recreation,
I did theſe harmleſs Riddles then compoſe,
With Morals, which the Matter do diſcloſe.
He that is witty will not then diſdain them;
Nay, he that's wiſe will ſometimes entertain them:
Let them be wiſe or witty, both or either
Should know that Wit and Wiſdom lodge together.
With ſuch, I theſe *Ænigma*'s freely leave,
As willingly, as they them ſhall receive.

W. B.

Sam-

SAMSON's Riddle,

Judg. 14. { v. 14. *propounded.* / v. 18. *expounded.*

The OBSERVATION.

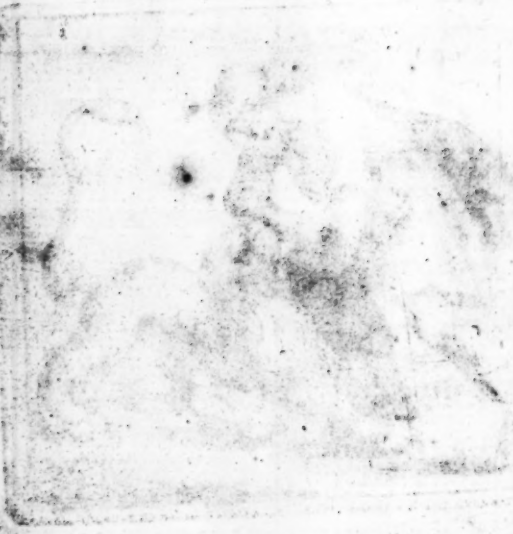
SUrely thoſe vent'rous Bees were very bold,
To take poſſeſſion of ſo ſtrong a hold.
That ſtrength that was ſo ſweet'n'd by that ſwarm
Of ſtinging Creatures, did more good then harm.

EMBLEM.



The MORAL.

FRom Bees in Lyons skin, this Leſſon taught,
That ſtrength with ſweet conditions [illegible]
Power ſhould ſupport the weak. It is [illegible]
Becauſe we may, therefore to ſay we [illegible]



Riddle I.

I Ne'er offend thee, yet thou doſt me (a) whip:
'Twil not amend me, though I (b) dance & skip.
Thou tak'ſt delight to whip me when I (c) ſleep:
Thy ſtrokes I ſlight; I neither cry nor weep.
When thou for thy Offences art ſo us'd,
Thou then wilt cry, and think thy ſelf abus'd.
Standing upright, i' th' day-time I (d) ſleep beſt;
But thou i' th' night, ly'ſt down and tak'ſt thy reſt.
There is in me no life nor breath at all;
And ſo with thee 'twill be when death doth call.

A Topp.

The OBSERVATION.

SOme when they are chaſtis'd (the cauſe they [hide)
Regard it not, they are ſo ſtupifi'd:
Juſt like the Topp, which neither cries nor weeps;
The more it's ſcourg'd & whipt, the more it ſleeps.

EXPLICATION.

(a) *A Boy whipping of a Topp.*
(b) *Whipped from one place to another.*
(c) *When it turns ſo ſwift about.*
(d) *The more it's ſcourg'd, the ſwifter it runs about.*

MORAL.

WHip't by fierce paſſions, thus man whirls about;
Slav'd to fell humors, which like Tyrants ſtout,
Laſh till they laugh and lie down: but their ſtrength
Then failing, Reaſon gets to reſt at length.

Riddle

Riddle II.

I Live and breathe, yet (*a*) neither drink nor eat;
I can deceive no Creature of its meat.
(*b*) He that feeds high, & drinks that which is good,
May as ſoon die, as I that take no food.
My (*c*) cloathing's gay, a party-colour'd Coat,
Both night and day I wear, not worth a Groat.
The colour's ſure, yet changeth oft the name;
'Twill not endure, and yet is ſtill the ſame.
My life's preſerv'd by (*d*) that which none can ſee:
Thou wonld'ſt be ſtarv'd, if thou ſhould'ſt feed like (me.

A Camelion.

The Observation.

THey that have plenty of good food and rayment,
And for the same have Means to make good pay-(ment,
May yet consider those that are despis'd,
How them with little, Nature hath suffic'd.

EXPLICATION.

(a) *It lives by the Air.*
(b) *He that hath plenty of Food and Drink.*
(c) *Its skin which changeth the colour.*
(d) *By the Air.*

MORAL.

THey swarm, they swarm: i'th' City, Church and (Court
There is of these *Camelions* great resort.
What cure, I pray? Why this, That they who dare
For Profit change their Coats, should live by Air.

Riddle

Riddle III.

I Puff and Blow, yet nothing underſtand;
I muſt do ſo, (a) when thou tak'ſt me in hand:
(b) Breath's in my holes, and yet I have no life;
I (c) kindle coals, and yet I make no ſtrife.
If thou wert now without life, as I am,
Then ſurely thou could'ſt not breathe as I can.
(d) He that made me, was made by thy Creator;
'Tis onely He, of breath and life's the Author:
We are entire; we ſhall decay, thou know'ſt;
I (e) to the fire, thou to the earth then go'ſt.

A Pair of Bellows.

The OBSERVATION.

MAns breath that's in his Noſtrils, hath thereby
His life preſerv'd; wherefore continually
He ſhould be acting good whilſt it doth laſt:
For when 'tis gone, in's Grave he muſt be caſt.

EXPLICATION.

(a) *When they are made uſe of.*
(b) *The winde ſucked up into the Bellows.*
(c) *It blows and kindles the fire.*
(d) *The Bellows-Maker.*
(e) *Fit to be burned when worn out.*

MORAL.

AMbition, Bellows is to wilde deſires, (fires.
Which through the world kindle deſtructive
From Bellows then, this Leſſon you may learn,
Keep the Ambitious far enough from ſtern.

Riddle

Riddle IV.

I Am like (*a*)Death, and yet am (*b*) hot and cold;
I have no breath, yet live in a (*c*) ſtrong hold.
I am within moſt cleanly, but without
As (*d*) foul a thing as can be round about.
Hurtful to none, depriv'd of common ſence;
Yet ſet upon, though arm'd for my defence.
The Coward and the Valiant man together,
Will take in hand my Carcaſe in (*f*) cold weather.
They love me (*g*) beſt, that ſooneſt me deſtroy:
When they have (*h*) ceaſt, their (*i*) colours they diſ-
play.

An Oyster.

The OBSERVATION.

THey that good things desire to obtain, (dai
Though with much hardship, yet they'll not di
Through Mud and Dirt to get a hidden treasure,
Wherewith they do rejoyce, and take their pleasur

EXPLICATION.

(a) *Of a pale colour.*
(b) *Hot in the stomach, cold in the mouth.*
(c) *Within the shell.*
(d) *Durty all over.*
(e) *Opened by those that eat them.*
(f) *Oysters best in the Winter-season.*
(g) *That can quickly open them.*
(h) *Done opening.*
(i) *They drink Claret-Wine after their Oysters.*

MORAL.

WHat bold advent'rous Wight durst first me ea
'Twas love of gain, not hunger, made me mea
For greedy man hunting for Pearls, unlockt
My Ribs, and eat me 'cause his hopes were mockt.

Rid

Riddle V.

SIx (a) backs I have, yet burdens I bear none;
(b) Eight legs I likewiſe have to run upon:
(c) Twenty one eyes have I, yet cannot ſee;
(d) Two Maſters I do ſerve, who not agree.
To me they're both alike, whereſoe'er they dwell:
I cannot pleaſe them both, they know it well.
When I the one do (e) pleaſe, the other (f) frets,
And chafes againſt me, which is all he gets.
When they of me have made (g) what uſe they can,
They're as well pleas'd as when they firſt began.

A Dye.

The Observation.

AN active Servant can't live long at ease,
That serves two Masters whom he canno
He may not think his Fortune to advance, (pleas
Although to th' one he give content by chance.

EXPLICATION.

(a) *The six flat squares.*
(b) *The eight corners.*
(c) *The 21 specks.*
(d) *The two Gamesters.*
(e) *When a good cast happens.*
(f) *Is angry with the Dye.*
(g) *Done playing.*

MORAL.

HE that to Chance subjects his Wealth & Mind
Uncertain Gain, but certain Grief shall find
Has nothing though he's rich; for all his store
To Morrows chance devours, and brands him Poo

Rid

Riddle VI.

I Am the least of all the numbers, yet
Am I (a) too hard for all; therefore do get
The Vict'ry over those in great esteem,
Although it be the King, or comely Queen,
Or their chief Servant, in his Trunk-hose that
Although next to them, is call'd (I (b) know what)
Yea, all (c) th' inferiour of that merry crew
Must needs submit to me at the first view.
This (d) skirmish being over, then am I
Counted the least of all that company.

The Ace of Trumps.

The OBSERVATION.

A Man of slender parts when he obtains
To some great place, his Betters he disdains:
But when he's out of Office, then is he
Just as he was before, in low degree.

EXPLICATION.

(a) *The Ace wins all.*
(b) *The Knave of Clubs.*
(c) *The rest of the Cards from 2 to 10.*
(d) *The Game ended.*

MORAL.

ALl men were equal born; Consent and Choice
Gave the pre-eminence by a common Voice.
Then boast not of the place that swells thee thus;
The year expir'd, thou wilt be one of us.

Ridd

Riddle VII.

I Have no Legs, and yet I run apace;
My (a) Follow'rs all, are in the ſelf-ſame caſe.
I am their Leader, though in bulk the leaſt:
They after me do run, whereſoe'er I reſt.
When one me (b) ſmites, away with him run I,
Leaving behinde (c) the reſt o' th' company.
Their (d) Maſters differ, and ſo are divided;
And yet by me the (e) difference is decided:
(f) Which difference ended, then without delay
W' are laid aſide until another day.

The Jack-Bowle.

The OBSERVATION.

THe difference between friends is ſomtimes great,
Which makes them bitter words oft to repeat:
A diſcreet man, who with them leads his life,
By Arguments on both ſides ends the ſtrife.

EXPLICATION.

(a) *The reſt of the Bowles.*
(b) *Hits the Jack with another Bowle.*
(c) *The reſt of the Bowles.*
(d) *The Bowlers.*
(e) *By meaſuring the Bowles neareſt the Jack.*
(f) *The Game ended.*
(g) *Put up in the Bag.*

MORAL.

MOre Jacks then one; gold, pleaſure, honor too
Worldings with eagre queſt and heat purſue
He's happieſt judg'd gets moſt; but play'ing do
Heavens Lord doth like him beſt, that leaſt has wo

Ride

Riddle VIII.

BLack am I as a coal, yet well belov'd
Of thoſe that have much of my goodneſs prov'd.
Teeth I have none, and yet I ſhall him bite
That hath good Teeth, though he in me delight.
(a) Beaten and bruis'd am I, when over-power'd
As well by him that's Valiant, as the Coward.
He that's with me (b) o'er-bold, tho' ne'er ſo ſtrong,
I'll ſmite (c) his Noſe, be't ne'er ſo great or long.
And when I have thus done, I'll make him (d) yeild,
As he that's overthrown i' th' open field.

Pepper.

The OBSERVATION.

SOme that have Valour, Strength and Wit, which (they
Make no more ſhew of then the Stars i' th' day,
Yet when experience they thereof do make,
They that with them do grapple, fear and quake.

EXPLICATION.

(a) *Beaten in a Morter, or ground in a Mill.*
(b) *Taken too much of it.*
(c) *Which provokes neeſing and coughing.*
(d) *Meddle no more with it.*

MORAL.

A Prudent Friend, with quick reproof and jeſt,
Sharp as this Spice, corrects our Follies beſt:
Whilſt the falſe Flatterers, ſoothing our deſires,
Conſume our ſickly minds in their own fires.

Riddl

Riddle IX.

I Am no Fighter, yet dare venture on
The ſtouteſt Champion that ere Caſtle won.
When I him have into my (a) Quarters got,
My Weapons he ſhall feel, both (b) cold and hot.
He ſhall be for a time in ſuch a caſe,
(c) As he'll not dare to look me in the face.
My (d) ſharpeſt Weapon to a (e) place I'll put,
Which tender place I ſhall forbear to cut.
(f) When I him have thus handled in this kinde,
I'll him releaſe, according to his minde.

A Barber.

The OBSERVATION.

THe valiant'ſt man that is, may ſometimes be
O'er-power'd by him that can't endure to ſee
A Weapon drawn in anger: yet he'll boaſt
Till th' other make him know himſelf to's coſt.

EXPLICATION.

(a) *Setled in his Chair.*
(b) *The Ciſers, and hot-Iron.*
(c) *When his face is all beſmeered with Sope-ſuds, and his eyes faſt ſhut.*
(d) *The Razor.*
(e) *The Throat.*
(f) *When he is trimmed and bruſhed, he departs.*

MORAL.

SO neat and ſpruce, no hair amiſs I finde:
But out, alas, how ſordid is the Minde!
Spotted with Pride, foul Luſt, and every Sin.
Pray get a Barber trim your Sir within.

Riddl

Riddle X.

I Am of general uſe, much in requeſt,
In (a) all parts of the North, South, Eaſt and Weſt.
With me (b) ſome do much good, and 'ts well accep-
And (c) ſome much ill, as they are ſo affected. (ted;
(d) Many are griev'd that have not me obtain'd;
And (e) others careleſs when they me have gain'd.
A (f) Maſter and a (g) Servant both I have;
The (h) one commands me, th' (i) other is my ſlave.
But when the (k) Meſſenger for them does come,
They (l) leave me quite, and (m) others take their (room.

Money.

Money.

The OBSERVATION.

THat thing which anſwers all things in its kind,
Is profitable to th' well-order'd Mind;
Who thereof makes good uſe when 'tis well got,
Whereas the Unthrift ſpends it like a Sot.

EXPLICATION.

(a) *All the World over.*
(b) *Charitable people.* (and others
(c) *That miſpends it to the prejudice of himſelf*
(d) *Diſtreſſed people in great want.*
(e) *That vainly diſpoſes of it in toys and bables.*
(f) *A liberal free-hearted man.*
(g) *A covetous Wretch.*
(h) *A charitable Man.*
(i) *The Miſer.*
(k) *Death.*
(l) *They die.*
(m) *Their Executors.*

MORAL.

USurper, hence: beſt part of what God made,
Mans ſoul, with curſed charms thou doſt invade
And with that proſp'rous fate, that every part
Thou haſt ſubdu'd; all's conquer'd with the heart

Ridd

Riddle XI.

I Am the (a) first o'th' place, (that's plain & white)
And the last off, i'th' (b) day-time & i'th' night.
My (c) company of different shapes are plac't,
In order where (d) th' Antagonists make haste
To draw their (e) Weapons on us, and do cut
And mangle us, till they (f) reveng'd are: but
Tis (g) I that bear the brunt of this hot fray;
If I am absent, they'll no longer stay. (best
Their (h) Weapons then they'll sheathe, thinking it
Not without me to struggle with the rest.

Bread.

The OBSERVATION.

THe ſtaff of life, which is compos'd of grain,
The chiefeſt thing's to which Nature lay
For without that, although of other things (claim
There is great ſtore, yet that ſmall comfort brings.

EXPLICATION.

(a) *The firſt ſet on the table, and the laſt taken off*
(b) *At Dinner and Supper-time.*
(c) *Several ſorts of Diſhes of meat.*
(d) *The Gueſts that are at the Feaſt.*
(e) *Their Knives.*
(f) *Till they have ſatisfied their Hunger.*
(g) *Bread the chiefeſt food, without which the meddle not with the reſt.*
(h) *They put up their knives, and forbear eatin for want of bread.*

MORAL.

SUre Bread in *England*'s ſcare. Hark, Bread for th
I hear the cry at every Rich mans door, (Poo
Diſhonouring note! would it not Juſtice be,
God ſhould make thee ſo beg for Charity? *Ri*

Riddle XII.

HEr back is round, her belly's flat withal;
Her (a) metamorphis'd guts are great & small.
Her (b) Navel's comely, and her Neck is long,
Bedeck'd with (c) Ornaments, though small, yet strong.
B'ing thus (d) compleat, (e) her Masters chief ambition
Is to make known to all her sweet condition:
Her (g) neck therefore, and other parts below,
He gently handles: (h) he'll not from her go,
(i) Till he receives from her his full content;
Which all (k) the standers by do much resent.

A Lute.

The Observation.

A Well-bred Damsel, though somwhat deform'd
In body, yet she being well adorn'd
With excellent Vertues, and therewith discreet,
She's then for him that loves her Musick sweet.

EXPLICATION.

(a) *The strings.*
(b) *The Rose in the middle of the belly of the Lute.*
(c) *The frets on the neck thereof.*
(d) *Very well tuned.*
(e) *The Lutenist, or he that plays.*
(f) *By the Musical Lessons he plays.*
(g) *With both hands stopping and playing.*
(h) *Not give over playing.*
(i) *Till he hath played over his Lessons.*
(k) *Those that hear him play.*

MORAL.

HEar'st thou a Lute, touch'd by a curious hand
That sweetly doth each part thereof command?
Think of thy Mind, keep that in harmony: (manage
The ancient Musick was Philosophy. *Rid.*

Riddle XIII.

HIs shape is uglie, and his pace his slow; (go.
His food's provided (a) where he's pleas'd to
He (b) hunts for secret places where to hide him;
(c) For he whose food he eats cannot abide him.
He is well pleas'd at all times with his Diet;
But (d) seldome he the same can eat in quiet.
The sweetest feeding's in the (e) highest place,
To which he marcheth, but in woful case:
(f) For th' angry Lord o' th' soyle, in a sad manner
Him takes, (g) and nayls to th' place without a (Hammer.

A Louſe.

The OBSERVATION.

THis little uglie creature, though ſo ſmall,
Will vex the proudeſt whom it's joyn'd withal
With ſuch baſe crawling Vermine are annoy'd
Thoſe that are Naſty, which they can't avoyd.

EXPLICATION.

(a) *Any part of the body.*
(b) *In the skirts of the ſhirt, or in the doublet* (breeches
(c) *He that is Louſie.*
(d) *By reaſon of his ſhrubbing and ſcratching.*
(e) *The Neck.*
(f) *The Louſie man.*
(g) *Kills the Louſe with the nayl of his thumb.*

MORAL.

THy blood deriv'd from ancient Kings thou (vaunt'ſt
And honeſt Poverty as baſe thou taunt'ſt.
How blinde is Pride, that will not let thee ſee,
This Lowſe has blood in him as good as thee?

Riddl

Riddle XIV.

HE's quick and nimble, yet cannot abide
To go from's food till he be ſatisfi'd.
He (*a*) nips him whom he loves, then gets away;
Turns to's food, then (*b*) ſcores, but doth not pay.
The greateſt miſchief he does, (*c*) is i' th' night;
Then like a cunning Shark, plays leaſt in ſight;
Yet this Vexatious courſe he'll not forbear,
Till he be (*d*) taken in the Hunters ſnare.
Who when this buſie-body there doth find, (hind.
He's (*e*) preſt to death, yet's (*f*) marks are left be-

A Flea.

The OBSERVATION.

HE that by ſharking tricks his living gets,
And's always ſcoring, yet ne'er pays his debts;
That likewiſe miſchief doth, then runs away,
At length is catcht, and plagu'd without delay.

EXPLICATION.

(a) *He bites, and ſpares him not.*
(b) *Makes him Flea-bitten.*
(c) *When he is in his bed, and ſeeth him not.*
(d) *Till he hath taken him between his fingers and his thumb.*
(e) *Then he ſqueezeth him to death.*
(f) *Leave him all over Flea-bitten.*

MORAL.

THou kill'ſt me, cauſe I ſuck thy blood; and yet
Poor harmleſs creatures thou doſt kill and eat:
You ſay, you're priviledg'd; I allow that good;
Then blood I am aſſign'd, no other food.

Riddle

Riddle XV.

I Have a (*a*) Maſter, whom I love full well;
I'll wait upon him, whilſt I with him dwell.
His countenance (two (*b*) colours pure in ſight)
Is wondrous pleaſant; 'tis my ſole delight:
He is my (*c*) Maſter, and my (*d*) Pris'ner too;
Without my leave, (*e*) he ſhall nowhither go.
I ſhall as ſoon part with my deareſt blood,
As part with him that is to me ſo good.
Wherefore like man and wife (*f*) we'll be together,
(*g*) Till I am forc'd to go I know not whither.

An Old Usurer.

The Observation.

THat man that hath one foot almost i' th' grave,
Is to that which should serve him, but a Slave:
In this condition he lives and abides,
And so will till the grave his Carcase hides.

EXPLICATION.

(a) *Which is his money.*
(b) *Yellow Gold, and white Silver.*
(c) *Which he maketh his Idol.*
(d) *He keeps it lockt up to himself.*
(e) *He will not part with it but upon very good*
(f) *He loves it as his life.* (*Security.*
(g) *Till death seizeth on his body, not regarding what becomes of his soul.*

MORAL.

MUch though thou hast, thou still desirest more,
And therefore Mizard, onely thou art poor.
'Tis a just fate, due to this covetous Itch:
He onely that enjoys his Wealth, is rich.

Riddle

Riddle XVI.

MY (*a*) Servant was (*b*) not many months ago
My Fathers Maſter; now I'll make him know
(*c*) That he ſhall forthwith run the Country over,
From *London* unto *Berwick*, thence to *Dover*.
I'll (*d*) ſet him out in's colours; every where
My Senſes he ſhall pleaſe; I'll take no care:
(*e*) For whilſt he's with me, I'll keep revel-rout;
I ſhall not miſs him (*g*) till he's quite worn out.
(*b*) Then ſhall I muſe upon the time ſo ſpent,
And ſeek ſome private place where to lament.

A Young Prodigal.

The OBSERVATION.

THis *Youngster* takes a course (which he thinks just)
That's fathers money left him should not rust:
Wherefore the Proverb he now verifies,
Riches have wings, and so away it flies.

EXPLICATION.

(a) *The Money left him by his father.*
(b) *In his fathers life-time.*
(c) *As his father raked it up together, so he as vainly scatters it abroad.*
(d) *He will spare for no cost to satisfie his vain delights, and voluptuous pleasures.*
(e) *As long as it lasts and endures.*
(f) *Frequent lewd company.*
(g) *Till it is all spent.* (want and penury.
(h) *Then he becomes a forlorn creature, enduring*

MORAL.

NOw Sir *John Scattergood* appears; the prey
For Brokers, Cheaters, Whores, & such as they.
Wealth's to thy Sire, and to thy self a curse:
Thou basely spend'st it, and he got it worse. *Rid-*

Riddle XVII.

HE that (a) deals gently with me, though he's ſad
And melancholy, yet I'll make him (b) glad.
(c) He that abuſes me, and means to (d) ſwagger,
(e) I'll knock his pate, and make him forthwith ſtag-
If he perſiſt, nothing ſhall intervene; (ger.
For though he's plump & fat, I'll make him (f) lean.
Nay more then this, let him be ne'er ſo tall,
I'll (g) trip up's heels, and give him a ſound fall.
When I him have thus us'd, he'll then me hate,
And (h) turn me out of doors when 'tis too late.

Wine.

The OBSERVATION.

THis wholsome Liquor, preſt out of the Grapes,
Makes ſome like Parrets prate, and act like Apes.
The moderate Drinkers mind therewith's refreſht;
But he that takes too much of't, plays the beaſt.

EXPLICATION.

(a) *Drink it moderately.*
(b) *Revive his ſpirits.*
(c) *Make himſelf drunk therewith.*
(d) *To be unruly.*
(e) *It fumes up into his head, and makes him reel and ſtagger.*
(f) *He leans againſt the Wall or Poſt.*
(g) *So drunk that he tumbles down.*
(h) *Falls a ſpuing and vomiting.*

MORAL.

RUlers, and ſtrong forbear; this ſprightly juyce
Is onely for the weak and ſad mans uſe.
Here drink a free; but ſober draughts you'll find,
'Twill give him ſtrength, and you a cheerful mind.

Riddle

Riddle XVIII.

HE's ſmall, yet (*a*) full of mettle, ſtiff, and tite;
His (*b*) Miſtriſs therewith's pleas'd both (*c*) day and night.
But if he chance to hurt her tender skin,
When he againſt her will (*d*) enters therein,
She'll angry be, (*e*) yet will not him forſake,
Becauſe 'twill be ſuppos'd 'twas a miſtake.
(*f*) A uſeful Servant ſhe knows he is to her;
Without him ſhe will not ſtir from her door:
But when (*g*) deform'd and dull he grows, then ſhe
(*h*) Caſheers him quite, and will no more him ſee.

A Pin.

The OBSERVATION.

A Servant, when he hath good ſervice done,
And therein's time of health and ſtrength hath (run:
That failing then, he's not at all regarded,
Turn'd out of doors: thus the poor man's rewarded.

EXPLICATION.

(a) *The Pin is all mettle.*
(b) *Any woman-kinde.*
(c) *She pins her cloaths at all times.*
(d) *When ſhe is pricked therewith.*
(e) *Will not caſt it away.*
(f) *So uſeful, that ſhe cannot dreſs her ſelf without (it.*
(g) *Being crooked and blunt-pointed.*
(h) *She throws it away out of her ſight.*

MORAL.

DEſpiſe not Information from a Pin;
Whoe'er will thrive, with ſmall things muſt (begin.
Mind alſo well, before you undertake,
Leſt prickt in hand, it make your heart to ake.

Riddle

Riddle XIX.

I Go betimes i' th' evening to my reſt,
And riſe with *Sol*, as early, which is beſt.
My (*a*) dwelling's low, where none do (*b*) hear my voice;
But (*c*) rais'd from thence, I then ſing and rejoyce;
And mounting high, where footing I finde none,
There's my delight, my (*d*) voice is there beſt known.
When I return, (for long I cannot ſtay)
(*e*) One treacherouſly by craft takes me away.
And (*f*) hangs me by the neck, who's then (*g*) im-
O'er my poor Carcaſe, & 'tis ſoon devour'd. (powr'd

A Lark.

The OBSERVATION.

THis Bird from th'earth ſoars high; it doth rejoyce
The neerer heav'n, the ſweeter is its voyce:
So man when's thoughts are fixt on heavenly things
The ſweeteſt Muſick to the Soul it brings.

EXPLICATION.

(a) *His Neſt is on the ground.*
(b) *When he ſings not.*
(c) *Up into the air.*
(d) *He ſings moſt ſweetly when he is at the higheſt.*
(e) *The crafty Fowler.*
(f) *Puts him (and the reſt of the Larks he takes) upon a ſtick by the neck.* (*Sure.*
(g) *Who may dreſs him and eat him at his plea-*

MORAL.

LArklike aſpiring man aſcends the Throne,
And reſtleſs is until he rules alone:
But Juſtice lives him out; for graſping all,
By ſome unthought-of means he down does all.

Riddle

Riddle XX.

TWo things that are i' th' field do not agree,
(a) One hath no eyes, (b) th'other can well see.
So long as they are both expos'd to th' weather,
Whereſoe'er they are, they come not near together.
(c) Th' one ſtirs not, (d) th' other runs like wild;
Till's throat be cut (e) he'll not be reconcil'd.
This being done, (f) one, and (g) ſomewhat more,
(h) They are in order joyn'd, and ſet before (i)
The (i) Tryers of the goodneſs of thoſe two,
(k) Who 're glad they have with them ſo much to do.

Pork

Pork and Turneps.

The OBSERVATION.

A Trouble 'tis to bring two things together
That are so opposite the one to th' other:
Yet when they are well joyn'd by him that's skil'd
The hungry bellies therewith are well fill'd.

EXPLICATION.

(a) *The Turneps.*
(b) *The Hogg.*
(c) *The Turneps that are in the field.*
(d) *The Hogg that runs away from them.*
(e) *Cannot be joyned with the Turneps.*
(f) *By the Butcher that killeth him.*
(g) *Part of him well boyled by the Cook.*
(h) *They are put together in a Dish.*
(i) *Those that eat thereof.*
(k) *Who liking it well, feed heartily.*

MORAL.

MAn leaving simple food, led by his gust,
Not sating Hunger, but advancing Lust,
New helps requir'd, sharp sawces, spice and wine;
And now without both Indies can scarce dine.

Riddle

Riddle XXI.

TWo (a) things are joyn'd, (b) whose different Nature's such
As was between the (c) *Spaniards* and the *Dutch*:
Ones hatred is most great against the other,
Yet (d) reconcil'd are by as cross a Brother.
Who doth (e) chastise them, and in little while
(f) Makes one of two that could not reconcile;
And by its (g) Ump'rage are so joyn'd in one,
And knit together (h) as the flesh to th' bone,
And is so temper'd (i) if 't be not abus'd;
As good a thing it is as ere was us'd.

Lope.

Sope.

The OBSERVATION.

DIfficult things by Art and Skill are made
So uſeful, that the Artiſt makes't his trade
Were't not for this good thing which all deſire,
We ſhould be like the Naſty Swine i' th' mire.

EXPLICATION.

(a) *The lees and the oyl of which Sope is made.*
(b) *Nothing more difficult to unite together.*
(c) *Who were formerly always at variance.*
(d) *The lees and oyl are knit together by the fire which at firſt is an enemy to both.*
(e) *Makes them boyl up ſoundly together.*
(f) *At length are wrought into a body.*
(g) *By the much boyling of it.*
(h) *It is made perfect Sope.*
(i) *If it be well ordered in the boyling.*

MORAL.

SO waſh'd and cleans'd, no ſpot is to beſeen:
Is there no Sope to make thy conſcience clean?
Take temp'rance, meekneſs, mixt with love & faith
Practice, not onely hear what Scripture ſaith.

Riddl

Riddle XXII.

THree (*a*) necks one longer then another, are
(*b*) Joyn'd to my belly, which is somwhat rare.
My (*c*) Master takes delight (*d*) one neck to Buss,
(*e*) Hugging my belly: when he hath done thus,
Another neck he (*f*) tickles; (*g*) lets alone
The third, which causeth me to sing and groan:
And this is taken (*h*) for a pleasant noyse
Among the vulgar sort of men and boys.
(*i*) *Camelion*-like I feed, whereof there's plenty;
Yet (*k*) am ne'er quiet till my belly's empty.

A Pair of Bagpipes.

The OBSERVATION.

SOme creatures full nor fasting, are ne'er well,
And how to please themselves, they cannot tell.
One when his belly's emptie makes his moan,
Another when 'tis full, can't chuse but groan.

EXPLICATION.

(a) *The three pipes.*
(b) *Fastned to the Bag.*
(c) *The Bagpipe-player.*
(d) *Blowes the winde into the Bag.*
(e) *Forcing the winde into the other two pipes.*
(f) *He playes with his fingers on the second pipe.*
(g) *The third pipe hath one groaning tone which agrees with the second pipe.*
(h) *Pleasing to ordinary people.*
(i) *With winde or air the Bag is filled.*
(k) *No noise when the winde is out of it.*

MORAL.

WHen faith was more, and foul deceit was less,
My Musick did the rurall cottage bless;
Then love was known and pris'd: now love of gain
Takes away Mirth, and leaves you toyl and pain.

Ridd

Riddle XXIII.

FOur (*a*) things are in three rooms, under one roofe
(*b*) Two of them hard and boyſtrous, Piſtol-proof.
The other (c) two are ſoft & milde, yet when
Thoſe boyſtrous ones doe (*d*) fight together, then
(*e*) One of the other two, be'ing in their reach,
Is (*f*) ſorely wounded, (*g*) th'other makes a breach,
And comes to him, whoſe ſore he doth but touch;
And 's inſtantly infected, inſomuch
That (*h*) one as fat as butter, brought unto him,
He doth inflame, conſume, and quite undo him.

A Tinder-Box.

The OBSERVATION.

WHen Tumults are abroad, which thou may'ſt
Put not thyſelf in danger, come not near. (hear,
The common ſaying is, *'Tis a good thing*
For him that's well, to ſleep in a whole ſkin.

EXPLICATION.

(a) *The Steel and Flint, the Tinder and the Match, in three partitions under the Lid of the Box.*
(b) *The Steel and the Flint.*
(c) *The Tinder and the Card-match.*
(d) *Do ſtrike fire.*
(e) *The Tinder.*
(f) *Take fire.* (*is kindled.*
(g) *The Match as ſoon as it toucheth the Tinder*
(h) *The Candle lighted with the Match, which burns out to a ſnuff.*

MORAL.

TRiangular's Mans heart; yet it contains
The four complexions, and ſo fills the veins
As beats out quickning life: light, power and love,
Enſlav'd a Tyrant, pacifi'd a Dove.

Riddle XXIV.

I (*a*) Ride without a Saddle on a thing
That hath no legs nor bones, yet thus ſtradling,
Am thereon ſtately mounted, to the end
I may (*b*) two friends (that are decay'd) befriend.
Wherefore, when I before them do appear,
(*c*) That which to them ſeems doubtful, I make clear.
Now when this buſineſs I have thus begun,
I'll not (*d*) diſmounted be till I have done:
Then ſhall I to my (*e*) Lodging be convey'd,
Till I in this kinde am again employ'd.

A Pair of Spectacles.

The OBSERVATION.

HE that does good to him that ſtands in need,
And's in diſtreſs, a true friend is indeed,
Taking delight the griev'd ſoul to make glad:
Where's ſuch a friend in theſe times to be had!

EXPLICATION.

(a) *Put on the noſe.*
(b) *Both the eyes that are dim-ſighted.*
(c) *By them the ſight is bettered.*
(d) *Not taken off the noſe.*
(e) *The ſpectacle-caſe.*

MORAL.

WHo made the ancient Fathers Spectacles?
Where age was more, & impotence was leſs:
The board with ſimple food was thus ſupply'd,
Diſeaſes few, ere man was ſick he dy'd.

Riddle

Riddle XXV.

A Body without skin and bones, 'tis lean,
Yet fat withal, thereon a (*a*) garment clean
Sticks close unto it, covers (*b*) many spots
Which are so thick, anon the (*c*) goodwife trots
With busie pace (for some (*d*) distemper't hath)
Which makes her forthwith carry't to' th' (*e*) hot bath,
Where having (*f*) stay'd a while, it's (*g*) cur'd, & when
It's taken thence, and (*h*) naked stript, oh then
There's much rejoycing: for the (*i*) Company,
Be'ng sick of one disease, are (*l*) cur'd thereby.

A Bag-Pudding.

The OBSERVATION.

GOod Houſwife's greateſt care is to provide
Some Victuals for thoſe that with her abide;
'Mongſt which, Bag-pudding pleaſeth moſt mens taſte;
He that refuſeth it, deſerves to faſt.

EXPLICATION.

(a) *The clean Bag.*
(b) *The plums in the Pudding.*
(c) *The Woman that makes the Pudding.*
(d) *Not fit to be eaten being raw.*
(e) *The Pot that is over the fire with hot water in it.*
(f) *Being well boyled.*
(g) *It is then fit to be eaten.*
(h) *Put out of the Bag.*
(i) *The Womans Family.*
(k) *All very hungry.*
(l) *Their appetites ſatisfied with the Pudding.*

MORAL.

SO may'ſt thou find thy Friend; his inſide beſt;
His bounteous kindneſs ever give thee reſt.
In ſharpeſt hunger this will do its part;
And ne'er ſo low, a Friend will raiſe thy heart.

Riddle

Riddle XXVI.

HIs face is flat and ſquare, his cheeks and chin
Are meaſur'd, and fair (*a*) marks are plac'd therein.
His (*b*) Noſe is in his (*c*) forehead; long, yet ſmall;
From wch proceeds (when's (*d*) guide appears withal,
A (*e*) thing of nought; yet that which is moſt rare,
The (*f*) truth to its Spectators doth declare.
His (*g*) Imitators who by him are (*h*) try'd,
Would (*i*) go aſtray, (*k*) if he did not them guide:
Which Duty if neglected, 't would then be
Juſt like (*l*) th' Enthuſiaſts, (*m*) who ne'er agree.

A Sun-dyal.

The OBSERVATION.

THat's truth indeed, which guides the righte
And ſtill takes place, though it ſeems to decay
Where truth is wanting, there both Church and
To ruine's brought, it is a certain fate. (State

EXPLICATION.

(a) *The figures in the dyal ſhewing the hours.*
(b) *The gnomon in the dyal.*
(c) *The upper part of the dyal.*
(d) *The ſunne when it ſhines.*
(e) *The ſhaddow that points to the hours.*
(f) *Shewes what a clock it is to thoſe that look*
(g) *Other dyals on Churches, &c.* (*on it.*
(h) *Set right by it.*
(i) *Go falſe.*
(k) *If thoſe dyals be not ſet by the ſun-dyal.*
(l) *Who are led by the ſpirit of errour from the truth of Gods word, never agreeing among themſelves.*
(m) *Some go too faſt, ſome too ſlow; thus they differ.*

MORAL. (dyal:

PReachers our Watches are, Gods Word's our
To keep them right, bring them to that for
Who ever ſteers his faith by other light, (Tryal.
His light's but darkneſs, though he plead the ſp'rit.

Riddle

Riddle XXVII.

IT's (a) little, nimble, quick, ſhrill, loud and hot,
Piercing, combuſtious, fierie, and what not?
(b) At firſt it burns like tinder, (c) & when't's blown
(d) (Without the bellows) and ſo let alone,
It (e) kindles and enflames, at length (f) breaks out,
And much diſturbs the neighbours round about,
(g) The Engin's brought, water they do require,
The (h) river's ſcarce enough to quench that fire:
When 'tis thus quencht, the nature of it's ſuch,
(i) T'will quickly kindle, e'en at ſmalleſt touch.

A Scolding Womans Tongue.

The OBSERVATION.

THat man whoſe wife doth with him ſcold and (ray
Lives worſe at home then if he were i'th' Jay
The Neighbours which live by her are aſham'd,
Becauſe that little member's yet untam'd.

EXPLICATION.

(a) *The nature and quality of her tongue.*
(b) *When ſhe begins to ſcold.*
(c) *She is prepared and reſolves to ſcold.*
(d) *There needs no bellows to kindle that fire.*
(e) *She is outragious.*
(f) *She ſcolds with her Neighbours.*
(g) *The Cucking-ſtool.*
(h) *Nothing will tame her tongue.*
(i) *After ſhe hath had her puniſhment by ducking, a little thing will make her ſcold again.*

MORAL.

O Bleſſed Land, where ſweet content abides!
The woman ever pleas'd, and never chides,
But frugal, temp'rate, and diſcreetly meek:
If any knows it otherwiſe, let him ſpeak.

Riddle

Riddle XXVIII.

THe body of it's ſquare, and ſomewhat long;
(a) One Arm it hath, the which is very ſtrong,
And plac't i' th' (b) head, and in the middle place
O' th' body is the (c) Noſe, whence comes apace
(d) A liquid ſubſtance from (e) the bowels rais'd,
Which is of ſpecial uſe, and highly prais'd.
The (f) throat of it is oft-times ſomething (g) dry,
And therefore craves (h) that which it may ſupply:
A little does it, which it doth reſtore
In a ſhort ſpace, with ten times ſo much more.

A Pumpe.

The OBSERVATION.

SOme when their wants by friends are well sup
And other favours to them not deny'd, (ply'd
Unthankful are, which is a thing most hateful:
The Pump may teach such wretches to be grateful.

EXPLICATION.

(a) *That which pumpes up the water.*
(b) *The top of the pump.*
(c) *The spout of the pump.*
(d) *The water forced out of it.*
(e) *The spring or well.* (*the pumpe*
(f) *The hole in the middle downright through*
(g) *Wants water to pumpe up the water.*
(h) *A little water put into the pumpe when it is dry, gives that again, and pumps up as much more as they please.*

MORAL.

GOod husbandry indeed, the poor to friend;
Who gives to them, to God himself doth lend.
O money well bestow'd! thou gav'st a mite,
And God returnes that which is infinite.

Riddle

Riddle XXIX.

I Was (*a*) deform'd, but now am (*b*) beautifi'd
To little purpoſe, though my (*c*) ſpots I hide.
(*d*) My maſters charge was great, he for me car'd;
Which (*e*) coſt (as it falls out) might have been ſpar'd
For my (*f*) two Siſters, which dwell far aſunder,
And I between them both, although the younger,
(*g*) Neat, fair and comely to behold, yet (*h*) they
(*i*) My Friends and Lovers have drawn all away:
They all paſs by; ſome (*k*) jeer, ſome fleer & mock:
To ſay the truth, I am their gazing ſtock.

Paul's *Exchange*.

The OBSERVATION.

SOme men (not well advis'd) will undertake
Great matters when they think 'twill pro
This Structures Owner I believe would fain (mak
Have's Money thus laid out, in's cheſt again.

EXPLICATION.

(a) *Ruinous.*
(b) *Made a ſtately place.*
(c) *It was intended for an additional ornament* *the Church, and not an Exchange.*
(d) *The Framer or contriver of it.*
(e) *Which was a great charge to him, out of whi* *ariſeth no benefit, but loſs and trouble.*
(f) *The two Exchanges, the one in the Eaſt, t* *other in the Weſt.*
(g) *The other two Exchanges.*
(h) *No cuſtomers go to this Exchange, but all* *the other two.*
(i) *It is onely looked upon in deriſion.*

MORAL.

THe Church a Change, th'Exchange a Church d
Sometimes this ſells falſe, that unhallow'd wan
If this men cheat, and that Gods place prophanes,
Juſtice will cleanſe them of theſe ill-got gains.

Ridd

Riddle XXX.

TWo (*a*) bodies have I, both joyn'd into one,
Of things of common uſe much look't upon:
So clear, ſo pure this body is, through which
My (*b*) Intrails may be ſeen by Poor and Rich,
(*c*) Into whoſe ſervice I am entertain'd:
For by my (*d*) running I their ſervice gain'd.
I run, and yet (*e*) ſtand ſtill: they like it well,
'Cauſe 'tis their will I ſhould yet with them dwell.
I' th' Church am I advanc'd to a (*f*) high place,
And there I (*g*) ſtay, although I run apace.

An Hour-Glaſs.

The OBSERVATION.

THis Glaſs makes known how ſwift time runs a-
Thus time & tyde will not for any ſtay. (way:
The hour's begun; thou know'ſt 'twill have an end:
Neglect not then due hours i' th' Church to ſpend.

EXPLICATION.

(a) *The two Glaſſes.*
(b) *The ſand in the Glaſs.*
(c) *A neceſſary Device.*
(d) *Knowing thereby how the hour paſſeth away.*
(e) *Not removed from the place where it ſtands.*
(f) *Neer the Pulpit in the Miniſters reach.*
(g) *Till the Sermon be done.*

MORAL.

HOw tedious runs this hour! how dull's the glaſs
The ſands are ſlow, and thicken as they paſs
The glaſs ſtands ſtill the while. Dull Witty Swain
Thy profit's loſs; Godlineſs onely's gain.

Ridd

Riddle XXXI.

HE (a) walks i' th' dark, (b) and yet the way he (sees:
(c) He and his light both very well agrees.
His (d) friend for (e) want of light does often (f) stumble
In the (g) dark path, which makes him (h) seem (more humble.
He calls for (i) light, and that to him is brought;
Then sees he clearly, and is thereby taught,
(k) That light's drawn out of darkness: so discerns
A Lesson of his (l) Tutor, which he learns.
(m) Thus are mens fancies quickned; Wits are try'd;
And th' understanding likewise fortifi'd.

A Riddler.

The OBSERVATION.

IN things indiff'rent, always keep due measure;
There lies the profit; therein rests the pleasure:
If you exceed the line, both these are gone;
Therefore you have here just but thirty one.

EXPLICATION.

(a) *His Riddles obscure.*
(b) *He knows what they are.*
(c) *Declares the sense and meaning of them.*
(d) *He that is conversant with him.*
(e) *Not understanding the Riddle.*
(f) *Thinks the worse of himself.*
(g) *By reason of his ignorance.*
(h) *Desirous to know.*
(i) *The Explication of the Riddle.*
(k) *Framed according to the Riddle.*
(l) *The Riddler.*
(m) *His desires fully satisfi'd.*

MORAL.

IN things obscure, oft lies the greatest good;
Gospel was so, before 'twas understood:
This way our Saviour for our weakness deem'd
The best, to make things pretious best esteem'd.

Riddl

Riddle XXXII.

A Belly without guts it hath, to which
A tongueleſs mouth is joyn'd as black as pitch.
No legs it hath, and therefore doth abide
I'th' place where 'tis, with (*a*) ſtore of food ſupply'd:
And when 'tis full, (*b*) the mouth thereof is ſhut;
Its (*c*) ſtomach's hot, and's food's (*d*) concocted: but
It having in its hinder parts no vent,
All that in'ts belly's with an (*e*) inſtrument
(f) Forc'd out o'th' mouth, and wholſome 'tis when
(*g*) try'd;
The Poor and Rich are therewith ſatisfi'd.

An Oven.

The OBSERVATION.

THe Dow for bread, the Paſte for Pyes with meat,
Is not until't be bak'd, fit to be eat.
So ſuch as want good breeding, and their health,
Are unfit Members in a Commonwealth.

EXPLICATION.

(a) *Unbak'd bread, pyes, &c.*
(b) *The Oven is ſtopped with the lid.*
(c) *The Oven well heated.*
(d) *The bread and pyes, &c. baked.*
(e) *The Peel.*
(f) *Taken out of the Oven with the Peel.*
(g) *When they taſte and eat of it.*

MORAL.

SO Youth enrag'd, ſpits fire, and burning hot,
Crackles and bluſters at he knows not what:
He frets and fumes; at every trifle rayles,
Till by degrees his ſmoke and heat exhales:
Reaſon ſubdues his fire, and ſtills his breſt;
And what before did burn, doth now digeſt.

Riddle

Riddle XXXIII.

A (a) Lightſome Room's prepar'd, both firm and (tite;
The (b) doors whereof are open day & night.
(c) Proviſion for the belly therein's laid,
For (d) ſuch as day and night are not afraid
To do what hurt they can unto their (e) Maſter;
Let him do what he can, they'll be his Taſter.
When they're i'th' room, they feed and run about;
The (f) doors are open, yet (g) they can't get out.
The room's their Jayl, where they are forc'd to ſtay
Till (h) th' Executioner take them away.

A Mouse-Trap.

The OBSERVATION.

A Crew of Rogues and Thieves there are well known,
Whose trade's to filch and steal what's not their own:
At length they are surpriz'd, and doom'd to death;
And divers ways they are depriv'd of breath.

EXPLICATION.

(a) *The Mouse-trap of Wyre round about it.*
(b) *The Wyre-holes by which the Mise go into the trap.*
(c) *Baits in the middle thereof for them.*
(d) *For Rats and Mice.*
(e) *In gnawing the Cheesemongers cheese.*
(f) *The holes of Wyre.*
(g) *By reason the Wyre prieks them.*
(h) *He that destroys them.*

MORAL.

YOu're caught, my friend; Pleasures alluring bait
You (not observing the conceal'd deceit)
Eagerly snatcht, and then, but too late finde,
You are entrap'd by th' lust of your own minde.

Riddle

Riddle XXXIV.

A (a) Regiment, whose Colours black do lie
(b) I' th' place appointed, where a (c) company
Both small and weak, who yet are in good plight,
And (d) dare with that strong multitude to fight.
(e) Th' Alarm is sounded by a long-nos'd Gin;
The (f) Combat then with fierceness doth begin.
(g) Another with its horns in's foot presum'd
(h) T' increase their rage, (i) till most part were consum'd.
A (k) Ragged tatter'd Crew are left behinde,
(l) Reserv'd for the next battel in this kinde.

A Sea-Cole Fire.

The OBSERVATION.

UPon ſmall grounds great quarrels and contenAre rais'd, & therewith plots & ſtrange inven-tion
To kill and plunder, with continued jars, tions.
Which are the rotten fruits of Civil Wars.

EXPLICATION.

(a) *The Sea-cole-fire well ordered.*
(b) *In the chimney.*
(c) *A few Small-cole.*
(d) *When kindled, they fire the Sea-cole.*
(e) *The fire blown with the bellows.*
(f) *The fire begins to kindle all over.*
(g) *The fork that ſtirs up the fire.*
(h) *In a great flame.*
(i) *And ſo burns till they are burned to aſhes.*
(k) *The cinders.*
(l) *For another fire.*

MORAL.

MEn are the firſt, full of Sulphurous parts,
The Sea-cole with ambition, which our hearts
With ſuch a reſtleſs flame doth often burn,
Till they to Cinders, or to Aſhes turn.

Riddle

Riddle XXXV.

IT's weak and feeble, yet it oft doth (*a*) bear
The (*b*) weight'eſt things that brought unto it are.
It's (*c*) ſoft, & much eſteem'd of: but when't's (*d*) hard,
It's uſeleſs, and none doth the ſame regard.
(*e*) Sometimes it is as gentle as a Lamb;
(*f*) At other times as boyſt'rous as a Ram.
It's good for uſe and ſervice every day;
But hurtful when it's (*g*) turn'd out of its way.
The (*h*) place from whence it comes is large & wide,
Where's (*i*) plenty, yet (*k*) none therewith's ſatis-
(fi'd.

Water.

Water.

The OBSERVATION.

GReat use of things is made in its due season,
But that's o'erslipt for want of wit & reaso.
There's no Commodity though in'ts right path,
But's Discommodity it likewise hath.

EXPLICATION.

(a) *It bears in and upon the top of it.*
(b) *As ships, and other great and weighty vessel*
(c) *As things sink down in it to the bottom.*
(d) *Turned into Ice, and frozen.*
(e) *In calm weather.*
(f) *In stormy weather.*
(g) *When it overflows.*
(h) *The Sea.*
(i) *Abundance of Salt-water.*
(k) *None can drink it.*

MORAL.

WAter, our Passions, the Peoples Rage,
Heightned to Violence, what can asswage
That Banks, those Reason, these the sacred Law,
Or never-failing Love, must keep in awe.

Ridd

Riddle XXXVI.

HE's as much wondred at as is the Owl
I' th' day by any other sort of Fowl.
His actions make him look'd on, and admir'd,
Although he do no more then is requir'd.
His tongue is (*a*) tipt with truth; it is his care
To (*b*) free him that's intangled in a snare.
He (*c*) pleasant pictures slights; neglects reward;
His (*d*) Brethren therefore do not him regard:
But he's contented, and is ne'er the worse;
He knows light gains do make a heavy purse.
His inward (*e*) friends advice he doth obey,
Which makes him feed & sleep better then (*f*) they.

An Honest Lawyer.

The OBSERVATION.

THe Law is good which Lawyers know full well
And good comes on't, when they the truth do tell:
But when on both sides gifts are not refus'd, (tell
The Clyent suffers, and the Law's abus'd.

EXPLICATION.

(a) *He speaks the truth.*
(b) *Pleads and gets the cause of his afflicted Clyent.*
(c) *Silver and Gold.*
(d) *Other Lawyers.*
(e) *His conscience.*
(f) *Better then other Lawyers not of his minde.*

MORAL.

WEll skill'd in Laws; of honest mind & name;
One that doth study Conscience above Fame;
Whom Gold cannot corrupt: O that's the man!
Rare as the Phœnix, or the Pelican.

Riddle

Riddle XXXVII.

His (*a*) face is braſs, (*b*) quickſilver's in his brains;
His (*c*) tongue's well oyl'd: all which his head contains.
His (*d*) trade's a cheat; and his beſt working-tools,
To ſay the truth, are but a pack of fools.
His (*e*) ſhop is publick, ſomewhat rais'd up high;
Some come to hear and ſee, and ſome to buy.
His (*f*) wares are ſorted, and his (*g*) chapmen buy it;
They do believe, pay for't, and then they try it.
He like a Fox with them deals craftily;
And they like Geeſe are much deceiv'd thereby.

A Mountebank.

The OBSERVATION.

THe Critick vapours, and ſo makes a ſhow,
As if he did more then the Learned know:
But if he durſt once with them to diſpute,
Reaſon would then take place, and make him mute.

EXPLICATION.

(a) *An impudent bold ſpirit.*
(b) *Strange Whimſies.*
(c) *A fluent tongue, loud and nimble.*
(d) *Thoſe that play the fool upon his ſtage.*
(e) *His ſcaffold or ſtage ſet up with props.*
(f) *His Medicines, and other Ingredients.*

MORAL.

AND would'ſt thou mount the Bank? learn this
by heart
The names of Med'cines, and the terms of Art:
A little Surgery and Chymiſtry,
To boaſt ſmall things, that's a prime myſtery:
Abandon Conſcience, Impudence acquire,
And thou wilt ſoon accompliſh thy deſire.

Ridd

Riddle XXXVIII.

MY (*a*) Maſter doth the ſecrets of his heart
To (*b*) me in private ſeriouſly impart.
I keep them cloſe, till I the ſame reveal
To (*c*) him with whom my Maſter hath to deal.
His (*d*) Badge the which I wear, and his (*e*) direction;
True uſe I make of, without further queſtion.
I cannot ſpeak, hear, ſee, nor underſtand,
Yet in (*f*) great haſte I fly o'er Sea and Land;
And do thoſe ſecrets from my Maſter carry,
To him his truſty Friend, with whom I (*g*) tarry.

A Letter.

The OBSERVATION.

A Faithful Servant, witty, true, and juſt,
Hath great affairs committed to his truſt:
His Maſters juſt commands (without delay)
He doth with all alacrity obey.

EXPLICATION.

(a) *The Merchant writes his mind.*
(b) *The Letter written.*
(c) *To his Factor beyond Sea.*
(d) *The Seal.*
(e) *The Superſcription.*
(f) *Carried by the Poſt over Seas and Land.*
(g) *The Letter remains with him to whom it is ſent.*

MORAL.

THe buſineſs of Mankind's maintain'd by me;
'Tis I ſupport humane Society:
By me Trade lives: I made the *Moors* adore
Chriſtians; as if they could the heart explore.

Ridd

Riddle XXXIX.

A Two-legg'd hornleſs Beaſt (*a*) to th'water goes,
Unto a (*b*) noted place, which it well knows:
Which place it likes, and therein doth abide,
Till thence it (*c*) cannot go without a guide.
It's ſtrangely alter'd by its being there;
Sometimes it's like an (*d*) Aſs, ſometimes a (*e*) Bear.
This two-legg'd Beaſt, who like the (*f*) Ape with's Clogg,
At length's transform'd into (*g*) a four-legg'd Hogg.
Other (*h*) tame creatures dare not this Beaſt truſt,
Becauſe amongſt all others 'tis the worſt.

A Drunkard.

The OBSERVATION.

SOme are ſo ſottiſh by their vain expences,
To purchaſe that which takes away their ſences:
Their temperate Friends with them are much an-
And think ſuch moſt unfit to be employ'd. (noy'd.

EXPLICATION.

(a) *To tipple and drink hard.*
(b) *The Ale-houſe or Tavern.*
(c) *He is ſo drunk.*
(d) *He ſpeaks like a fooliſh Aſſe.*
(e) *And roars like a Bear.*
(f) *No command of himſelf being drunk.*
(g) *He acts a Swiniſh part, ſpues, and vomits.*
(h) *Temperate men ſhun his company.*

MORAL.

DRink on, Boon Sir! but know, that what you meant
Should be delight, will prove your puniſhment:
Cuſtome will Maſter be: and when you fain
Would quit the Vice, your ſtriving will be vain.

Riddle

Riddle XL.

I Sought a Fortune, and did for it wait
Till 'twas obtain'd by my (*a*) alluring bait.
I did it neatly, which was well obſerv'd
By my (*b*) Grand Maſter; who knew I deſerv'd
To be advanc'd in ſome (*c*) high place of note,
Where I was brought in my old thread-bare Coat.
Out of the (*d*) Window looking, my head bow'd,
That they that ſaw me ſhould not think me proud
Of that preferment: for (*e*) a little time
I held the place, then did the ſame reſigne
O'er to a (*f*) Brother of that Art, whereby
He might deſerve that place as well as I.

A Cheater.

The OBSERVATION.

GReat Cheats & Frauds by many are digeſted;
And though well known; yet are they not moleſted:
But this poor Cheaters cheat b'ing brought to light,
He's puniſh'd and diſgrac'd in open ſight.

EXPLICATION.

(a) *Cunning cheating devices.*
(b) *The Judge.*
(c) *The Pillory.*
(d) *The hole in the Pillory.*
(e) *An hour or more.*
(f) *Another Fellow-cheater.*

MORAL.

TWas neatly filch'd: but know, my fineſt Wits,
That one miſcarriage pays for all your hits.
You ſteal his money: Poor Night-ſeeing Owls,
Pray which is moſt, his Money or your Souls?

Riddle

Riddle XLI.

ITs hairleſs head is rough, and very (*a*) knobby;
Its skin's as black as ſoot, (*b*) ſtrong is its body:
It's us'd in ſecret; and now let me tell ye,
One (*c*) eye it hath i' th' middle of its (*d*) belly.
Its (*e*) Maſter and it ſelf go hand in hand
About ſome buſineſs: yet underſtand,
Till'ts (*f*) eye-lids open'd, they can't the way ſee;
But when it is, they then do both agree
The office to perform they go about:
Which being done, its (*g*) eye is then put out.

A Dark-Lanthorn.

The OBSERVATION.

BRight Lights are in Dark-Lanthorns out of (sight,
And none the better for that inward light:
Good gifts and parts are in some men dark-sighted,
All which for want of shewing are much slighted.

EXPLICATION.

(a) *The holes downward for the smoke of the candle in the head.*
(b) *It's made of Iron.*
(c) *A candle.*
(d) *In the socket in the middle of the Lanthorn.*
(e) *He that useth the Lanthorn.*
(f) *The lid of the Lanthorn that opens and shuts.*
(g) *The candle.*

MORAL.

MAn is his own Dark-Lanthorn: in his breſt
Conſcience he bears; a waking watchful gueſt:
And canſt thou think in ſecret to commit,
When thouſand Witneſſes will look on it?

Riddle

Riddle XLII.

IT's full of mettle, (*a*) and always in action,
Which thereby gives its Maſter ſatisfaction.
The (*b*) Members of its body are ſo knit
And joyn'd together, that it can't omit
The (*c*) work it hath to do as well i' th' night
When's Maſter ſleeps, as when it is day-light.
One Gut it hath, the which is very ſmall;
If that (*d*) diſtemper'd be, the reſt are all
Amort; no motion's ſeen nor heard until
Its Maſter takes in hand the (*e*) cure with skill:
Then't (*f*) works, whether its Maſter work or plays;
And'ts always going, though it with him ſtays.

A Watch.

The OBSERVATION.

WHat ſweet contentment hath that family
That live in Order, Peace and Unity?
Their labour proſpers; what's amiſs, they mend:
As they began well, ſo they make an end.

EXPLICATION.

(a) *Ever going when it's wound up.*
(b) *The wheels, and other parts of it.*
(c) *Its going to ſhew what of the clock it is.*
(d) *Run down, or broke.*
(e) *To winde it up.*
(f) *Then it goes night and day.*

MORAL.

MAn is a Watch, made by Divineſt Art,
With perfect correſpondence in each part:
The ſtring untimely breaks, or elſe doth run
Down to's untimely length, and Life is done.

Riddle

Riddle XLIII.

THe (*a*) body of it's long, yet very ſlender;
The ſubſtance of it's ſtrong, yet very tender;
I'th' middle of its body is a (*b*) dent,
To which is added a ſharp-pointed (*c*) tent,
Which makes it quiver, ſhake, and out of temper,
Until it be at reſt in its own (*d*) Centre.
Its head being defective, very giddy,
Was by a (*e*) natural piece of Art made ſteddy.
Let's Maſter do what he can to the ſame,
'Twill look (*f*) towards the place from whence it came:
He dares not on the (*g*) moving Mountains ride,
Unleſs with him he take this (*h*) ſteddy Guide.

A Sea-mans Needle.

The OBSERVATION.

THe Sea-man knows the Loadſtone's nature's (ſuch
As ſets the Compaſs right with's onely touch:
Gods word's that Loadſtone, which mans heart doth
Unto't, & therewith joyn'd, it's kept in awe. (draw

EXPLICATION.

(a) *That which runs upon the Needle.*
(b) *A hollow place into which the Needle is put.*
(c) *Which is the Needle it ſelf.*
(d) *Setled in the North-Pole.*
(e) *The Loadſtone.*
(f) *Towards the North.*
(g) *The Waves of the Sea.*
(h) *The Compaſs.*

MORAL.

WHat, ſtill perplext? O moſt unconſtant man!
What thou can'ſt not, thy little Needle can,
The World can never fix thee: look above,
And touch thy heart with Gods Eternal Love.

Riddle

Riddle XLIV.

SHe's uglie and unwholsome; full of (a) matter,
The wch (b) infects such parties as come at her.
She's with (c) unwrought Commodity well stor'd,
Which she (d) works out as time will her afford.
No Needle, Wheel or Loom hath she to use;
Yet such as see her (e) work, do thereat muse,
And wonder at her craft, when 'tis (f) display'd
To catch her (g) Chapman, who thereby's betray'd.
They disagree: between them is such strife,
That she's not satisfi'd (h) but by his life.

A Spider.

The OBSERVATION.

A Base blood-thirsty Wretch, whose chief device,
And's cunning false pretences to entice
The harmless man to th' place he had contriv'd,
Where he trapann'd was, and of life depriv'd.

EXPLICATION.

(a) *Poyson.*
(b) *Poyson such as meddle with her.*
(c) *That which she makes her Webb withal.*
(d) *Spins it into a Webb.*
(e) *The Webb finished.*
(f) *The Fly which struggles with the Spider.*
(g) *Till she hath killed it.*

MORAL.

MAking of Webbs, that now is most mens trade,
Whereby his brothers right he doth invade.
Watch that watch can: Vain Man, nigh is the day
When death both Webb and Spider sweeps away.

Riddle

Riddle XLV.

AN ill-ſhap'd creature very ſtrong was caught,
And ſoon out of its (a) native ſoyl was brought
Into another (b) Climate, where't remain'd
With (c) him who courteouſly it entertain'd.
The colour of the (d) Robe wherewith 'twas clad,
Was of (e) a darkiſh colour, very ſad:
Which colour's Keeper could not then abide,
Wherefore into (f) a Scarlet he it dy'd.
When that was done, he then did him (g) preſent
Unto ſome friends, which gave them good content.
His (h) Scarlet Robe they ſlighted, but they found
His (i) inward ſubſtance very good and ſound.

A Lobſter.

The OBSERVATION.

HE that is richly cloath'd, hath free acceſs
To ſuch as know him by his outward dreſs:
But when his inward gifts and parts are known,
His outward garment is ſcarce lookt upon.

EXPLICATION.

(a) *The Sea where it was bred.*
(b) *The Fiſh-market.*
(c) *With the Fiſhmonger.*
(d) *Its ſhell.*
(e) *Of that colour before it was boyled.*
(f) *When boyled it was of that colour.*
(g) *Sold it to them that had a mind to it.*
(h) *They regarded not the ſhell.*
(i) *The meat thereof was very well liked of them.*

MORAL.

OBſerve this Lobſter: ſee the curious Art
That firſt compos'd, and did unite each part:
And then as every Herb our God doth ſhow,
So by each Fiſh and Fowl you may him know.

Riddle

Riddle XLVI.

A Cabinet that's not ſo large as long,
Supported by (a) four moving Pillars ſtrong,
Moſt finely trimm'd up, within and without;
And in each corner is a (b) long-nos'd ſnout.
A (c) Jewel in this Cabinet is plac'd,
Wherewith it is ſuppos'd to be well grac'd:
Which Jewel is tranſported to and fro,
And in the ſame doth make a dainty ſhow.
I' th' (d) Superfice thereof are (e) Jewels ſet
Both ſmall and great, which are as black as Jet:
The Cabinet and Jewel both behold;
Yet neither of them may be bought or ſold.

A Sedan.

The OBSERVATION.

THe natural beauties of some Women tend
To their dislike, till they the same do mend:
Th' outlandish Black Art therefore they do use,
And thereby do their Makers work abuse.

EXPLICATION.

(a) *The four legs of the two Sedan-men.*
(b) *The four long staves.*
(c) *A painted Gentlewoman.*
(d) *The face of the Gentlewoman.*
(e) *Black patches.*

MORAL.

MAn that was born lord over every Beast,
Is now debas'd, and his Prerogative ceast.
See how he trots and sweats with that Sedan!
Thus Man a Beast, and Tyrant is to Man.

Riddle

Riddle XLVII.

MY body's round, (*a*) and ſtraitly lac'd about;
My head is flat, yet ſound is as a Trout:
My (*b*) Maſter in each hand a (*c*) Cudgel hath,
And ſtrikes me on the head, but not in wrath:
Yet are his ſtrokes ſo fierce, as makes me roar,
Although my head's not broke, nor a whit ſore.
I am much beaten, which doth (*d*) ſome diſmay
That hear my voice, (*e*) and will not it obey.
My belly's empty, and my brains are ſhallow,
Which makes the louder noyſe, being ſo hollow.

A Drum.

The OBSERVATION.

HE that of good things hath his heart poſſeſt,
Will utter them in words as he thinks beſt:
But empty Veſſels have the greateſt ſound;
So they that have leaſt Wit in words abound.

EXPLICATION.

(a) *Braced about.*
(b) *The Drummer.*
(c) *The two Drum-ſticks.*
(d) *Such as are careleſs when the Drum beats.*
(e) *When they come not at the Call of the Drum.*

MORAL.

CEaſe that unpleaſing Drum: Man was not made
For Wars unrighteous, and deſtructive Trade:
When thoſe curſt inſtruments of death were found,
Juſtice was baniſht, and Deceit was crown'd.

Riddle

Riddle XLVIII.

HE's ſtrong, hard, ſmooth, harſh, gentle, mild and plain;
He's hot, he's cold; (*a*) two Slaves he doth maintain:
They 're ſtout & bold, (*b*) they lie & work together,
And are oft troubled with a (*c*) Burning Fever.
Their (*d*) Maſter when his (*e*) work he doth begin,
Sends his two Slaves unto the (*f*) Magazin,
From whence they bring unto their Maſter (*g*) that
Which ſerves his turn, and then they are not ſlack
The (*h*) work to finiſh; which is neat and plain;
Pleaſing to thoſe to whom it doth pertain.

A Smoothing-Iron.

The OBSERVATION.

MAster and Servants when they do agree,
Minding their buſineſs, they good days ſhall ſee
Many by good Servants have credit won,
And ſome by bad ones have been quite undone.

EXPLICATION.

(a) *The two Heating-irons.*
(b) *In the fire, and in the Smoothing-iron.*
(c) *When they are taken red-hot out of the fire.*
(d) *The Smoothing-iron.*
(e) *Begin to ſmooth the Linen.*
(f) *To the fire.*
(g) *They bring heat to the Smoother.*
(h) *Done ſmoothing the Linen.*

MORAL.

SMooth as this Smoother let thy Actions be,
Mixt with no fraud, nor no aſperity:
Sin thy breſt two Heaters thou ſhalt finde;
Gods Love immortal, and a chearful Minde.

Ridd

Riddle XLIX.

HEr (a) birth & breeding, with her (b) Sisters (fair
Was in a (c) pleasant place, in wholsom air,
A (d) Bed she had, out of which she was taken
By some that lov'd her, and was not forsaken.
She's (e) passing fine, her cloathing's very gay;
Her (f) Sisters are not in such brave aray.
She is esteem'd of, for her comliness,
By (g) those who are much like her in her dress.
Her Sisters (h) inward Vertue's good and rare,
Her (i) outward beauty can't therewith compare:
They are both lovely: though the one excel
The other, yet they are all lik'd full well.

A Tulip.

The OBSERVATION.

GReat outward bleſſings make vain man ambi-(tious
Of high preferment, which is moſt perſpicuous:
But he that inward bleſſings hath alſo,
Is like him that hath two ſtrings to his Bow.

EXPLICATION.

(a) *Her root and flower.*
(b) *Other curious flowers.*
(c) *A Garden.* (d) *A Garden-knot, or bed.*
(e) *Moſt beautiful colours.*
(f) *The reſt of the flowers not ſo beautiful.*
(g) *By ſuch as delight in gay cloaths.*
(h) *The other flowers have vertue which the Tu-(their inward vertue.*
lip wants.
(i) *Her beautiful colours cannot compare with*

MORAL.

HEnce, flattering fair one, and forbear t' invite
With outward ſhews mans yeilding appetite:
A Harlot like this Tulip's nought but face,
When a true-hearted Wife has inward grace.

Riddle

Riddle L.

HEr (a) body's ſound, her (b) brave attire's com-
(plear;
And her (c) Attendants all are ſmall & great.
(d) Two friends ſhe hath, by whom ſhe ſeeks her (e)
(chance;
The one (f) ſupports, the other doth (g) advance
Her in her progreſs: but they both at laſt
Her (h) enemies turn, and ſhe in danger's caſt.
Her (i) hope was firm, her (k) ſtrength did not decay.
Though thoſe two friends did (l) trouble her night
(& day.
She was directed by her (m) little Guide
In that her great diſtreſs, to (n) turn aſide
Unto (o) a place, to which ſhe was addreſt,
Where ſhe with her Attendants (p) took their reſt.

A Ship.

The OBSERVATION.

TRoubles are incident to good and bad,
Wch grieve their souls, & make their hearts full sad.
The faithful, though they are in such a case,
At length shall finde a joyful resting place.

EXPLICATION.

(a) *Strongly built.* (b) *Her painting, tackling, sayls, flags and streamers.* (c) *The Mariners, men and boys.* (d) *The Sea and the Wind.* (e) *Seek a fraight.* (f) *The water bears her up.* (g) *Sets her forward in her Voyage.* (h) *The troubled Sea, and boysterous Wind.* (i) *The Anchor.* (k) *The Cables.* (l) *By great storms.* (m) *The Rudder.* (n) *To make toward some Harbour.* (o) *The Haven.* (p) *Cast Anchor, and fastned the Ship in the Haven.*

MORAL.

HOw proud he rides! & doth his Flags display,
As if the Wind and Seas did him obey.
When man a thousand ways may be distrest,
No Haven too, but Heaven can give him rest.

Riddle

THE

CONTENTS.

Ridles. | Observations. | Morals.

THings that are offensive tend sometimes to good. Samson's Riddle. ——— 1

Strength with good conditions is commendable: the same. ——— 2

Those that are in power should support the weak: the same. ——— 3

6 The Pride and Arrogancy of many when they are in great places. ——— 6

Why such as are in great Office should not boast thereof, nor slight their inferiours. ——— 7

8 True Valour and Strength is not discovered in him that hath it, but when just occasion is offered. ——— 8

9 A Valiant Man may sometimes be over-powered by a Coward. ——— 9

1 Of such as are not the better, but the worse when they are afflicted. ——— 1

How

P.		O.	M.
	How the unruly passions of the mind subject a man to base humours.		1
9	A well-ordered minde is better then the body neat and handsomely trimmed up.		9
21	The inward cleanlines of a pure Conscience, adorned with meekness, love and faith, is best.		21
12	Learning and Philosophy is sweeter Musick to the minde, then a Lute well plaid on to the ear.		12
22	Many are not contented whether they have little or much.	22	
2	How little sufficeth nature; which should be considered of by those that have plenty.	2	
11	Of bread the staff of life, without which other food is not pleasing.	11	
20	One Dish of Meat well Cookt, gives satisfaction to such as are not given to their appetite.	20	
	Many Dishes and much variety of curiosities, is little enough to satisfie the unsatiable appetite of the Glutton.		20
25	A Good Housewifes care to provide wholsome Diet for her family.	25	

Of

R.		O.	Z.
2	Of those that have little or nothing in them, yet are advanced in Church and State; how such are subject to change.		2
3	The Ambitious not fit to Rule.		3
19	A lofty-minded Man, whose ambition is to rule over others, is in great danger of falling.		19
13	A Lowse may check those that boast and vaunt of their pedegree.		13
3	Why men should continually be acting of good all their life-time.	3	
14	A dishonest mischievous man at one time or other is met withal, and rewarded accordingly.	14	
4	He that is diligent in searching for good things, looseth not his labour, though he find not what he expected.		4
	The restless endeavours of many to obtain the things of this life.	4	
	How bold and desperate attempts prove sometimes advantagious to the Adventurer.		4
23	Good advice for those that are apt to run into danger when they need not.	23	

P.		O.	M.
29	Of such as unadvisedly undertake great matters	29	
20	The trouble that brings profit with it, is well accepted.	20	
21	Difficult things made plain by Art.	21	
18	Instruction is not to be despised from the meanest persons.		18
5	A Servant cannot please two Masters that are not of one mind.	5	
18	How some for their good service are ill requited.	18	
5	The Riches that a man gets by gaming, turns to Poverty.		5
17	He that looseth by gaming, is in a better condition then he that gaineth.		7
	The difference between friends is soon reconciled by a discreet Umpire.	7	
8	A true Friend that reproves our Follies, is to be preferred far above the False Flatterer that sooths our Desires.		8
24	A true Friend indeed described.	24	
25	A true Friend will express his in-		

ward affections by his outward actions.

10 The good use made of Money by good Husbands, and the ill use thereof made by Unthrifts.

10 What a curse Money is to those that are bewitched to it.

22 How the love and practice of unlawful Gain by Fraud and Deceit, hath brought people to that misery they are now in.

15 The wretched condition of old Usurers, who are so in love with Money.

The Covetous Man is poor, and the Contented Man rich.

16 Goods ill gotten by the Father, are commonly as basely spent and consumed by a lewd Son.

The Vanity of young Prodigals who spend their substance profusely.

11 A just censure of the Rich that deny Bread to the Poor that beg at their doors.

28 A great reward for those that are charitable to the Poor.

12 The ſweet condition of a vertuous woman, (though deformed) is better then the beauty of her that is not ſo. 12

27 The miſerable condition of him that hath a ſcolding Wife. 27

The happineſs of him that hath a peaceable quiet diſcreet Wife.

13 Naſty People muſt needs be Lowſie. 13

21 The excellent uſe of Sope. 21

14 Of ſuch as get their living by ſharking tricks. 14

The priviledge that a Flea claims of Man to ſuck his blood.

17 The excellent uſe of Wine being moderately taken, and the ill quality thereof being taken in exceſs. 17

Wine is moſt proper for the weak and ſad of heart.

18 What a thriving way it is to begin with ſmall things adviſedly.

19 Mans thoughts fixt on heavenly things, brings much comfort to the ſoul. 19

23 How the Triangular heart of Man con-

R.		O.	M.
	contains the four complexions, and the nature thereof.		23
24	The reason why people in former time were less diseased, and lived more healthy then in this Age they do.		24
26	What truth is; and how all things are out of order where that is wanting.	26	
	Of such as are not led by the truth of Gods Word, but by the spirit of error.		26
28	Of such as are ungrateful.	28	
29	Of such as prophane the Church.		29
30	Of time, how swift it runs, and how allotted for the Service of God.	30	
	How irksome a little time spent in the Church in Gods service, is to worldly minded men.		30
31	The benefit in keeping due measure in indifferent things, and not to exceed.	31	
	The Observation of Ridales, Parables, Obscure and Dark Sayings.		31

22 *Ill-bred people no good members in a Commonwealth.* 32

The hasty fretting humours of Youth, how qualified. 32

33 *The base end of such as filth and steal.* 33

How they are caught by their own folly. 33

34 *The miserable fruits of Civil Wars.* 34

Ambition and restless burning Vice, and the end thereof. 34

35 *No Commodity but hath its Discommodity.* 35

How the raging Waters, and the unruly Passions of violent Men, are kept under. 35

36 *The abuse of Law by corrupt Lawyers.* 36

A right Character of an honest Lawyer. 36

37 *Reason oft-times puts the greatest boasters to silence.* 37

The Description of a Mountebank. 37

38 *A Faithful Servant described.* 38

How

How Trading and Humane Society is maintained. 38

39 No trusting of a Drunkard in busines of consequence. 39

A common Drunkard cannot be reclaimed. 39

40 The Cheaters punishment. 40

His Trade is of no long continuance, yet he fears not the danger that follows. 40

41 Men of excellent Parts for want of Means cannot shew them. 41

The Conscience is as a thousand Witnesses against obstinate sinfulnes. 41

42 The sweet contentment of a quiet ell-ordered Family 42

The excellent form and beauty of the outward Man. 42

43 The operation of Gods Word upon the heart of man. 43

How the unconstant man is perplext if his heart be not touched with the love of God.

44 The devices of a blood-thirsty man to hasten anothers destruction. 44

	Strange practices among men to cheat and defraud one another.	44
45	*Good Cloaths, with good Gifts, and Parts therewithal, how acceptable.*	45
	How GOD is known by his Creatures.	45
46	*How painted Women disfigure themselves.*	46
	The Prerogative that one man hath over another.	46
47	*They that have least Wit, have most Words.*	47
	Injustice and deceit encreased in the time of unjust Wars.	47
48	*Good Servants the making, and bad Servants the marring of their Masters Trade.*	48
	Good and honest actions the means to obtain Gods love, and a quiet spirit.	48
49	*Of the excellency of outward and inward blessings in one person.*	49
	The difference between a vain Harlot, and a vertuous Wife.	49
50	*Troubles endured with patience,*	

pro-

procures joy and rest. ——— 50

No troubles dismay him that hath sure hope of heaven, where he shall rest from all his labours. ——— 50

FINIS.

ERRATA.

Page 3. Moral, line 1. for *Leſſon*, read *Leſſon's*. Pag. 10. Moral, lin. 2. for *kindle*, read *kindles*. Pag. 26. Moral, line 1. for *ſcare*, read *ſcarce*. Pag. 38. Moral, line 3. for *draughts*, read *draught*. Pag. 42. Moral, line 3. for *lives*, read *loves*. Pag. 72 Moral, line 1. for *fi ſt*, read *fuel*. Pag. 74. Moral, line 1. add, *and* after *paſſions*. Pag. 64. Moral, line 3. for *the glaſs*, read *thy gain*. The ſame Page, Moral and line, for *Pretty*, read *Prized*. Pag. 86. Moral, line 4. for *will*, read *ill*. Pag. 88. Moral, line 4. for *untimely*, read *utmoſt*. Pag. 90. Moral, line 2. for *thy*, read *this*. Pag. 92. Moral, line 3. for *watch that watch can*, read *catch that catch can*.